

JUN 16 1966

me XXX

Blair, Nebraska, November 4, 1957

Number 44

er of the English Bible

TYNDALE

The Man Who Defied King and Pope

By Maurice Trimmer

Who was William Tyndale? All most people know of him is he was probably more responsible than any other individual for the first Bible printed in English for the English Reformation followed.

Tyndale was born near the Welsh border about 1492. There is no record of the exact place or date, but we know something about his life. As a youth he attended Oxford and Cambridge, where he was ordained a priest. There he began to read the Scriptures in English and developed a lasting love and confidence in them.

After he left Cambridge in 1521 to become a tutor, Tyndale's allegiance to the Bible aroused the anger and scorn of the clergy and professors with whom he often argued. Exasperated by Tyndale's constant quoting of the Scriptures, a learned man said to him one day, "It were better be without God's word than the Pope's."

To defy the Pope and all his laws," said Tyndale, "and if God spare my life, ere many years I will cause that driveth the plough shall have more of the Scripture than doth."

His vow became the passion of Tyndale's life, driving him to become a fugitive from his country and a heretic from his church that

he might bring God's Word to the "boy that driveth the plough."

Years later in Antwerp, Belgium, when he was about to complete his work, he was betrayed by a "friend" and imprisoned for 17 months in a dungeon outside Brussels. In 1536 he was finally condemned to die by being publicly strangled and then burnt.

When Tyndale entered Cambridge in 1519, he encountered "a generation that knew not Erasmus, but was warming its hands at the fiercer fires of Martin Luther," comments the Catholic biographer, Campbell. Luther had nailed up his 95 theses at Wittenberg two years before. His writings were secretly read by many of the English university students who resented the corruption and indifference that marked their supposed spiritual leaders.

Writings burnt

Luther was not the only one who rebelled when the Pope proclaimed a special indulgence in 1517 for the extravagant building of the new basilica of St. Peter's. When a copy of the proclamation was posted over the gates of Cambridge, a student climbed up during the night and scribbled a protest in Latin across the papal edict. The school officials publicly burned the forbidden writings of Luther in 1521,

The Reformation and the Bible go hand in hand. The story of Tyndale will warm the heart of every Christian.

the year Tyndale left.

However, accepted church reformers, as well as "heretics," condemned the common misuse of pilgrimages, relics, masses for the dead and the high-priced sale of indulgences.

Together with other reformers, Tyndale felt that the clergy's emphasis on salvation by meritorious works and the laymen's ignorance of the Scriptures were basic causes of the church's decadence. If the leaders among the clergy confuse the truth through blindness or deceit, some argued, the Christian must have the Bible in his own language. Then he can read it and trust the Holy Spirit to interpret it to him.

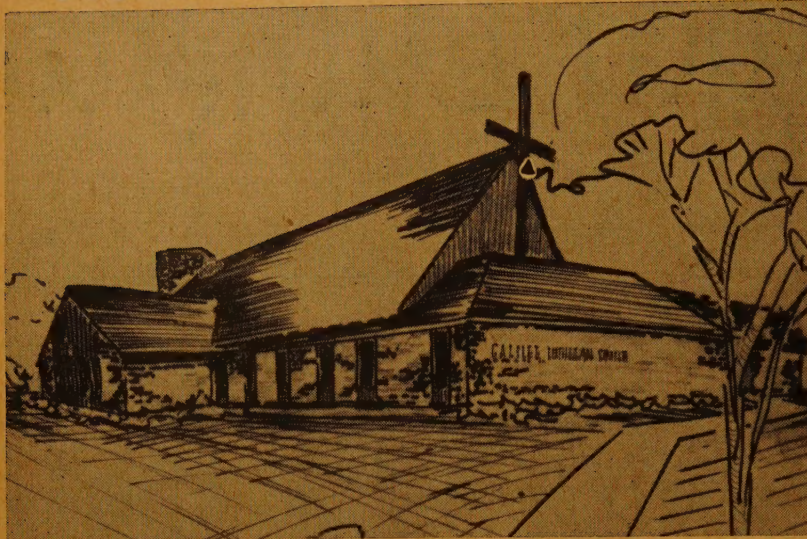
True, there was an English manuscript Bible, translated by Wycliffe in 1382. But it was not for the people. The bishops had forbidden the reading of it in 1408, and such copies as escaped destruction during the next hundred years could hardly be understood as the language had changed so much. Since Wycliffe had only the Latin translations, his work was actually a translation of a translation and contained many errors.

Birth of printing

When in 1453, nearly 70 years after Wycliffe's death, the city of Constantinople fell to the Turks, Greek Christians fled to Italy

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News and Notes



Corner-stone laying at Pewaukee, Wisconsin

October 20th was a great day at the new Galilee Lutheran Church at Pewaukee, Wisconsin.

The church is expected to be completed about the 1st of the year. The church seats approximately 330 persons in the nave and choir. It is of Lannon stone and redwood construction. A large fellowship Hall lies under the nave and is unique in that its windows and entrance are at ground level. The contour of the church property makes this possible. The fellowship Hall opens out to a garden patio.

The church offices and several auxiliary rooms are included in the structure, although future extension plans call for a two-story educational unit connected to the office wing of the church. The cost of the present construction is \$170,000.00. Galilee is a self-supporting Home Mission congregation. A loan from the Home Mission Board plus a congregation sponsored building fund drive has enabled Galilee to build the complete church at this time.

IOWA W.M.S.

By Mrs. John Sortedahl

The 21st annual business meeting of the Iowa District W.M.S. was held on Saturday Sept. 21, 1957 at 1:30 P.M. in conjunction with the Iowa District convention as guests of Bethany Lutheran Church at Spencer, Iowa.

A welcome was given by Mrs. John M. Thompson of Spencer. Mrs. Richard Ruth led in Scripture reading and prayer. A choral selection "Speak Lord we hear" was rendered by a Bethany ladies group

The Secretary's report was read and approved. The statistical report was read by Mrs. Westergard. It was interesting to know that we have 3087 members in our Iowa W.M.S., with

55 societies, 37 life memberships, 20 in memoriam, 4 Junior Missionary groups and 7 "Women of the Church" societies.

We were happy to note that \$1700 was taken in Silver Anniversary offering. We were asked to remember the project during the coming year.

Mr. Nathaniel Beck of Spencer was elected as Iowa District W.M.S. president. She succeeds Mrs. Everett Hagedorn of Royal. Mrs. Irving Tange of Rolfe was elected as treasurer. She succeeds Mrs. George Pallesen of Ringsted. Mrs. John Sortedahl of Audubon was re-elected as recording secretary. Mrs. Alfred Westergard of Graettinger was re-elected Statistical Secretary.

The project for the coming year

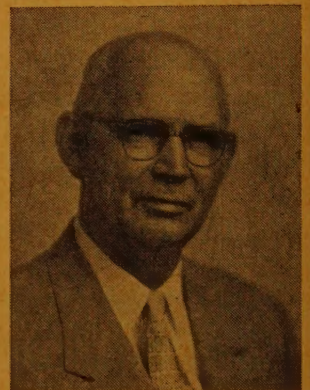
is \$700 for Walgren's Salary and to help modernize our kitchen at Bible Camp at Lake Okoboji.

It was decided that the proceeds of the afternoon offering go to the Okoboji kitchen fund. The offerings were \$134.41. The evening offering was for the Sudan Mission.

Mrs. Petersen told us about "Work of the Church." Mrs. Lemke told us of the newly organized Junior Missionary group at Ringsted.

Mrs. Donald Wahlgren of St. Paul, Africa gave us an inspiring talk on the basis of her talk at the 1-8.

There were 67 delegates who attended as well as a host of friends of our W.M.S. who came for the meeting.



Pastor P. C. Jensen, Blair, Iowa, editor of "Luthersk Ugeblad" recently celebrated his 70th birthday. Pastor Jensen, who was ordained in 1916, has served the synod in several congregations, Pocatello, Idaho, San Francisco, Calif., Exira-Hamilton, Iowa, Sidney, Mont., Kennard, Nebr., and Mason City, Nebr.

In 1938 he was elected editor of the Danish publication, Luthersk Ugeblad. He has lived at Blair, since 1941. He holds three other positions in the synod, statistician, historian and archivist.

Pastor P. C. Jensen (he is not related to the editor of The Ansgar Lutheran) has done a good job the last 20 years. He has faithfully edited the paper, which because of its language had to decrease in the number of subscribers.

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THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$1.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1917, at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Editorials and Comments

THE COST OF DISCIPLESHIP

Just the feverish activity in the local congregations as in the church at large a healthy element seems to make itself felt, a demand for a deeper personal commitment to Christ. We are not satisfied with correct only. We need more than that. We need to live the doctrine we confess. We are not to be satisfied with Christ is Lord. We must let him be the Lord. It means a more intense personal application of Christ's "Take up your cross and follow me."

John A. Mackay writes in "Theology Today":

The current application of purely objective and mathematical categories to human life is utterly disastrous. If the Church is to become an instrument of living, if the Christian Church is to be delivered from the imminent danger of institutionalism, if the "Mystical body of Christ," its visible, historical expression, is to be more than a lifeless colony, then the 'saints' of today, the contemporaries of God, must become, in the most personal and intimate sense, 'Christ's men and women.' They must have a very vital sense of a personal relationship to him. Each Christian should be able to say with devotion, 'I am Christ's man, my Lord,' and become progressively aware of the implications of his confession. A fresh exploration of the meaning of conversion and of the Christian's devotional life is in order."

We try to look at this from the point of view of the our own synod. We grew out of a strong pious and pietistic background. This view completely dominated our thought until about 1930. About that time our language began to change. We began, and rightly so, to look back at our own little churches founded by our fathers. We began to see that we were responsible for the community in which we live. We began to grow and to build larger churches. We discovered that our people were willing to do much more than they were used to do. Stewardship became a great slogan, synod and districts elected stewardship committees. We began to emphasize more than before that we should do as Christians. Before that time most of our sermons were to a great extent conversion sermons. Give your heart to God and be saved.

For as the Christian life was concerned it was described as a life which renounced the world and its pleasures. Many "do not do that" sentences in the sermons. Many Bible discussions and prayer meetings. We had a tendency to view the Christian life exclusively through the "little flock" that attended the prayer meetings.

In the thirties we began to learn that the Christian life was not a mere do and don't affair. We began to be more objective, to stress that the salvation of God is more a matter of experience. We learned that Christianity is Christ coming to meet man, and not first man deciding for Christ. We began to leave out some of the "don'ts" in our preaching. Our faith does not consist in abstaining from

movies and dancing and other things. It consists primarily of what God in Christ is doing for us.

But it seems to us that as we began to be more objective and to proclaim the gospel in a more Biblical manner, we gradually forgot to stress the intimate personal commitment. We were anxious to get away from the "little flock" attitude. We had learned that God was much greater than that of the "little flock" who seemed to think it had a patent on God. We added many more things for the Christian to do, than we had done before. Every "don't" was replaced with a "do." We liked to emphasize James, "Be not a hearer only but a doer." This was in line with the tendency of the age. The church offered so many opportunities for service, so we emphasized activity and stewardship. These things became an indicator of a man's Christian life.

But did we not neglect one thing? Did we not forget to emphasize the personal commitment and life which also calls for renunciation. The result is that we have diluted our Christian faith. We forgot that the Christian is called out of the world to serve Christ in the world by virtue of belonging to Christ. The Christian, if he is led by the Spirit of God, must and will be different from the man who is not led by the Spirit of God. Church membership became a cheap affair as far as personal life is concerned.

Here is no example: We have heard it said many a time with respect to young people; You can be a good Christian and yet have much fun. This is true, of course, but the edge and seriousness of the call of Christ are thus easily removed. Gradually we get to think of Christianity as something we have besides so many other good things.

Other examples may be taken from our every day life. The claim of Christ is not the first one, when it comes to make a decision among the many activities which burden modern man. That is why he is nervous and tense. He lives by cheap grace and not by the costly grace of Jesus Christ. It is Dietrich Bonhoeffer who uses the word "cheap grace." He says that "Cheap grace is a deadly enemy of our church." Cheap grace does not require contrition. Cheap grace means justification of sin without justification of the sinner. The obligation of discipleship is left out. Let us make this plain. The man who goes along with the church and considers himself justified by cheap grace, may agree with all the things the church says doctrinally and otherwise, but he does not take up the cross of Christ. He may be a good steward as far as his means are concerned, and he may do many things in the church. But are his actions motivated by a deep personal commitment? He who lives by the costly grace of Christ will find that it involves a call to follow Christ in everything. Such a man need not constantly be prodded into action. Christ is his Lord, and his whole life in the world and in the church is Christ's life.

We believe that this note is being sounded more than it was. We are happy for this. When we get away from this abstract and detached view of faith, we shall find ourselves involved with Christ in every way. We believe because we need to believe. And we try to obey him, who has done so much for us.

Church News from here and there

REPORTS YOKEFELLOWS SETTING UP 'SEMINARIES FOR LAYMEN'

A Quaker educator said at Miami, Fla., that "seminaries for laymen" are being set up in Washington, D. C., and California and another is planned for Florida.

Dr. D. Elton Trueblood of Earlham College, Richmond, Ind., said they will be sponsored by the Yokefellow Foundation, an interdenominational lay organization which he founded.

He said the seminaries will be patterned after the one conducted for the last three years at Yokefellow House in Richmond with "remarkable and far-reaching results."

At these seminaries, he said, laymen can seriously study the Bible, church history, classic Christian literature and learn how to "meditate in a Christian vein."

Dr. Trueblood addressed leading clergymen and civic leaders here for the national convention of Presbyterian Men, laymen's organization of the Presbyterian Church in the U. S. (Southern).

He predicted that such "seminaries for laymen" would "revolutionize" Christianity by returning to the individual believer the responsibility of spreading the Gospel.

The educator said he was looking forward to the "abolition of the laity" and the rise of a "universal ministry" of all Christians who would put into practice the Protestant doctrine of "the priesthood of every believer."

He called on each layman at the convention to return to his own church and start classes for the study of Christian classics like the works of St. Augustine, the Bible, Church history and theology.

DRIVE AS A CHRISTIAN NOT LIKE THE DEVIL

A tract on the sins of modern driving will be published soon by the Episcopal Diocese of Rhode Island for distribution among its parishes and possibly other dioceses.

It will be a reprint of an article on safe driving written by the Rev. Steele Martin, rector of St. Mary's Episcopal church, East Providence, and published in the Rhode Island Churchman.

The diocese also plans to put out dashboard stickers for distribution among car owners.

The stickers will read:

"Love your neighbor on the road. Drive as a Christian, not like the devil. The Rites you demand may be your Last."

SAYS DOWNTOWN CHURCH NEEDED MORE THAN EVER

A city planning official at Dayton, Ohio told the first Evangelical United Brethren Conference on the Church and the Community that the downtown church is needed "more than ever before as an instrument of metropolitan spiritual renewal."

Addressing some 200 EUB leaders from the U. S. and Canada, William A. Ripatte said the downtown church serves three groups of people—its own members, those who work downtown but live elsewhere, and "transients and newcomers who are drawn to it by its visibility and accessibility."

In addition, the planner said, the downtown church serves as a "voice" for its denomination or its faith.

The Rev. Raleigh E. Sain, director of research and planning for the Detroit council of Churches, challenged the churches to meet the needs of changing communities.

"The cross on the spire," he said, "needs to come down a little closer to earth—down to where the people are."

Mr. Sain presented results of a study showing that 66 per cent of all EUB churches in urban areas are in "difficult locations"—the downtown business area, rapidly deteriorating residential areas or "old but good" residential areas.

The study showed that the EUB denomination is primarily rural, with 72.5 per cent of its churches

in open country or small towns. However, 44.8 per cent of the EUB membership is found in churches and 55.2 per cent in urban churches.

REFORMATION STUDY CENTER LAUNCHED

A center for research in Protestant Reformation will be established at the Lutheran Concordia Seminary at St. Louis, a group of scholars announced this month. The newly organized Foundation for Reformation Research will collect documents and other information pertaining to the Reformation period. The collected materials will be housed in a building on the seminary campus, where they will be available to students and scholars. A full-time director will be named.

Backing the project is a \$110,000 fund, of which \$75,000 was contributed by the Aid Association of Lutheran Churches, a Wisconsin insurance company.

Members of the foundation's board of directors are Dr. H. H. Bainton of Yale, Dr. Jaroslav Pelikan of the University of Chicago, Dr. Theodore G. Tappan of the ULCA Philadelphia Seminary, Dr. Harold J. Grimm of Indiana University, Dr. Carl S. Meyer of Concordia Seminary, and Dr. Ernest G. Schwiebert, historian of the U. S. Air Research and Development Command.

NOT SATISFIED WITH ELECTRIC ORGANS

A new invention that will please a committee of the National Council of Churches this month is the electronic organ. Numerous churches have purchased many instruments which imitate the sounds of much more expensive, much more bulky pipe organs.

"It is the conviction of the Commission on Music," said this month the NCC Department of Worship and the Arts, "supported by the great majority of professionally trained musicians, that

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e Washington Observer

By Gerhard E. Lenski

IAN UNBUILT GOES"

Shute, in his best-seller "The Beach," forecasts the end of life on this planet. Obviously Sam does not share in such a gloom. On the contrary, he, our author, is planning for a bigger and better tomorrow. Something of the kind is indicated by the building now in progress on Capitol Hill in Washington. On one side of the hill the new Senate Office Building nears completion at a cost of only \$24 million. On the other side is a huge hole where the foundations are being laid for the new Supreme Court Office Building which is to cost a tidy \$67 million. Twelve acres of space have been provided for these new structures, for renovation and for the enlargement of the central portion of the Capitol. This whole project will cost more than \$200 million and will require six or seven years to complete. Add to all this various great clearance projects and public housing developments now under way and it will be realized that Washington is being built and rebuilt in a wonderful way.

And this is as it should be. A growing nation requires an enlarged government, more workers, more space. But a growing nation requires something more—hope it is being provided—faith, righteousness, courage. Markham phrased the matter well when he once asked: "Why build these cities glorious if man unbuilt goes?"

SHORTAGE OF ROOMS AND TEACHERS

The National Education Association through its Executive Secretary William G. Carr, says the nation faces the problem of shortage of room space and of qualified teachers in a greater degree than ever. Increased enrollments, the

largest in our history, in elementary and high schools, more than offset new class rooms built and additional teachers recruited. As the new school-year begins there will be more over-crowding, more classes with 40 pupils or more, more half-day sessions, more teachers employed who do not measure up to professional standards. Last year's teacher shortage was 120,000. Already this year it is 135,000.

The answer? None is forthcoming. Congress failed to approve the President's recommendation for Federal Aid and so no help can be expected there at this time. Those opposing the President's plan, however right or well-meaning they may have been, have been more than slow in suggesting anything better. Prosperous communities with good schools cannot agree that they should be asked to send precious tax monies to communities where schools are backward. And so we drift deeper into a situation which becomes worse by the day.

Public schools in the nation's capital illustrate the general situation. Once among the best in the nation, these schools are now said to be sub-standard. Confusion over integration is a part of the trouble. Other factors enter in—outmoded school properties, overcrowding, teacher shortage, low morale. The general facts are well known. But Congress, the responsible agent, is slow to act.

EZRA TAFT BENSON

Few leaders in Washington have as tough a problem on their hands as does Secretary of Agriculture Ezra Taft Benson. Under the Soil Bank program millions of acres have been withdrawn from production with the idea of lessening the supply. Millions of dollars have been paid to the farmers for not raising the grain they might have

raised. Yet, as another annual report comes in, we find that with less acres in production we have raised about as much as ever and that our surplus stocks are almost as high as before. Meanwhile, with prices mounting on every hand, the farmer finds his income inadequate, rising a bit, to be sure, but still far from what it should be.

Again we have a problem for which no immediate answer is available. While Secretary Benson has his critics and possibly also his faults, there is a strong impression in many quarters that he is both a capable and sincere individual, that he has both feet planted solidly on the ground and that he is determined to do his best to solve the problem dumped into his lap. **President Eisenhower** has clearly indicated his desire to retain the services of Secretary Benson, this at a time when critics of Mr. Benson are asking for his retirement. There may be better men for the job than Mr. Benson, but who is that better man? And what will his better solution for the present problem be?

CHURCH NEWS

(Continued from Page 4)

tronic organs cannot be considered the tonal equivalent of pipe organs."

It would be a much better investment, said the commission, for small churches to buy "a more modest pipe organ. An instrument of genuine artistic merit, with a minimum of five stops playable from one or two manuals and pedal, can be built to fulfill all the essential requirements of worship."

The commission was also of the opinion that the best place for an organ is in a rear gallery of the church. "The organ pipes require a location in the church where their sounds can travel unhindered in three directions. An organ sounds best when it is placed at some height against a wall." Therefore, the commission asserted, "the center of the rear gallery is an ideal location for practical, liturgical, and acoustical reasons."

Two Church Goers

By Edward A. Hansen

We have some exciting inventions in our world nowadays. There are instruments by which authorities can tell whether a man is telling the truth or not, or whether he has drunk too much intoxicating liquor. The science of surgery has developed means by which they can operate on the human heart while it is beating, and technicians have found ways of recording the operation on film for motion pictures.

If it would be possible for a photographer to take a picture of a person's thoughts at a given moment, it would be interesting to have a look at what people are thinking about while attending church.

I am sure we would find a lot of ordinary, everyday thoughts—not especially related to God and our worship of Him. There would be thoughts of the Sunday dinner, the company that is coming, or the trip we plan to take. There would be thoughts of last week's business transactions, or of coming sports events.

Along with these there are some other thoughts that come to church: our wishes, grudges, aspirations, inhibitions, likes and dislikes, hopes. Then there is another brood that comes along: **Selfishness** is present with every church-goer. **Pride** comes with sinner and saint, with deacon and deaconess. **Lust** of various types—the insatiable desire to get more. **Envy** comes along, and looks out over the crowd with its covetous green eyes. Yes, and **death** is there. For the Bible says that everyone who is not born again by water and the word is dead in trespasses and sins. This crowd all comes along with us to church—with preachers as well as laymen. And the devil comes along as the major domo of the whole brood.

But we aren't aware of all these visitors that come along to church with us. Fortunately, or unfortunately, a camera has not been invented yet that can take a picture of them.

But in our text today, Jesus gives us a picture of the thought of two men who went to church. The Lord knows the inner thoughts and motives of each heart, so when he gives us the pictures of these two men, a Pharisee and a tax-collector, we can be sure it is fairly accurate and representative.

And the disturbing thing is that he shows the man whom we would pat on the back as a fine person to be one whom God repudiates, and the other man, whom we as decent people would avoid, he shows as accepted in God's sight. How can Jesus be right in thus reversing the evaluations of nearly everyone else?

Let us look at these men who came to the Temple to pray. First there is the Pharisee. He was a very religious man. He was no stranger in church; he went often. He was one of these fine people that you can count on to be present whenever there is a service of worship in God's House. He wasn't like so many in our day who have to hold a family council every Lord's Day, to see what they will do—play golf, go on a picnic, drive to visit relatives, or as a last resort, go to church.

And he was accustomed to pray. Some church-goers in our day don't know much about how to pray. They have never advanced beyond the prayer they learned as a child,

"Two men went up to the temple to pray . . ."

18:9-14.

"Now I lay me down to sleep." They would be exceedingly embarrassed to pray out loud with their family devotions, to say nothing of leading in prayer at informal church service. But this Pharisee was a pious man. Prayer was a regular part of his life—not just an emergency distress signal that he sent up in some time of crisis.

What else can be said of this man? He was a man of high morality and personal integrity. He was a man who was respected in his community. Some church members are not above stooping to a little finagling here, a questionable transaction there. It may involve just a shading of one's income tax statement, or just a falsifying of the government acreage report. Perhaps only a casual flirtation or the telling of a slightly off joke. But this Pharisee has ruled that out of his life. He was a man of great moral earnestness. I am sure if smoking had been invented then, he would never have smoked tobacco, he would never have become intoxicated with liquor, nor gambled his money on cards, dice, or anything else. I suppose that such an exemplar would be considered a little "stuffy" by many who are governed by today's lowering standards. But I think he was a good man—the kind of a person you would consider a good influence on your children, if he were their Sunday School teacher.

And then I think it needs also to be said that he was a kind of man who made a good church member. He would be welcomed to a position of responsibility in any church today. You see, he was a man of rigid self-discipline. He fasted twice in the week—not just to gain a fashionable Slenderella figure—but in order to keep all his appetites under control. And he was a good giver—he followed the Scriptural practice of giving proportionately. One-tenth of his income was set aside without any hesitation to be used for the church. He was not one to say that the church was always asking for money. As a matter of course, he systematically set aside from his receipts a fair proportion for the church, before spending his income for anything else.

Now this was the picture that Jesus shows us of a good man—and we need to recognize that here was a pious, good person. And the aim of true religion is to build character, isn't it?

Now the tax-collector: what about him? He was a man who did these things. You probably didn't see him in church regularly, and it's doubtful if he made a practice of going. He probably never gave up a golf game, a bowling game, or any personal or social engagement in order to be present at some meeting at the church. He probably never gave himself anything for the sake of religion. He was likely not a good contributor. If he gave anything to the church, it was of what was left-over after he had taken care of all his other needs and desires. And when he gave, he probably complained plenty to his neighbors that the church was spending too much money!

And there was something worse: he was a tax-collector. By that we don't need to think that he was necessarily honest or a grafter, because I am sure that there are very honest people working in the Bureau of Internal Revenue. But in that day, being a tax-collector

ing worse. It meant that you had hired yourself the hated Roman government to collect taxes from own people, the Jews.

nk of it: It meant that this man, a Jew—a member d's select and chosen people—had lined himself up a people who believed that the emperor, Caesar, was They had all kinds of gods in the Roman pantheon whenever the Romans conquered a people, they just their gods to the ones they already had.

y the Jews knew this, and that is one reason they the Romans and their tax-collectors. That is one why they tried to avoid association with them; they want to be contaminated. They didn't want their wor- of the one true God to become corrupted by a teach- at there are many ways of salvation, by way of many ent gods. This tax-collector was on dangerous ground ght: by associating himself with a government and ganization that gave such a confused and unscriptural ss to the true God, he was not helping his own faith, hat of his fellow believers. His position religiously very questionable one, and it would seem that Jesus d have denounced him for the two-timer that he was. ould he possibly attend church, and still be associat- th this organization that put all religions—heathen arbarian and Jew—on the same level? —What if he and in a distant corner of the temple, scarcely dar- look up to Heaven, and making a gesture of despair, God, have mercy on a sinner like me."

en to what Jesus says: "I tell you, I assure you that man went home justified in God's sight, rather than her one." How can Jesus say that this compromising llector is pleasing in God's sight, and that other good see is not?

see, in his prayer, each man was describing **himself**, neither lied. The Pharisee was a righteous man, but ey word in his prayer was I: "I thank thee that I am ke other men . . . I fast twice in the week; I give etc.," He thanked God, but actually he was praising lf. The tax-collector, on the contrary, dared not lift up es to heaven, but offered a cry rather than a prayer: eaded with God to cleanse a soul that was one dark God accepted him, and not the Pharisee.

Pharisee had everything in his favor except THE the tax-collector had nothing in his favor except thing. The Pharisee centered his world on himself, x-collector had come to center his on God. And that

is the crux of the matter. The basic sin of all sins is pride. Self-centeredness, self-righteousness, and self-esteem are the very things that cause even God to reject us at the last. And that is because we come to rely on our own goodness and character, rather than on the Savior who died and rose again for our sins.

Each man's prayer told what he thought about his **neigh-** bors. The Pharisee despised others. He thanked God that he was not like the crowd of the unworthy, such as this tax-collector. He built up his own ego by condemning others. He should have said, "There, but for the grace of God, go I." Instead, he set himself up as a judge of his neighbors. And I know of no fault in Scripture that Jesus speaks of more harshly than judging others—of setting ourselves as the judge of who is a Christian, or who is sincere enough a believer to hold responsibility in the church. Jesus says, "Judge not, that you be not judged."

The Pharisee was judging his neighbor. The tax-col- lector said, "I am the one to blame." He had humility of soul, and therefore his many sins could be forgiven.

Each of these men also told half-consciously what he thought about **God**. The Pharisee regarded God as a corporation in which he had earned a considerable block of stock, so that at any moment he might be invited to be- come a director. He told God that he was waiting for well- deserved honors.—And how many people don't we find who think that God owes them something. We hear the question, when tragedy or sorrow strikes, "Why did this have to happen to me?" If they have been respectable enough to keep out of jail, they think they are entitled to favors, and if the favors don't come, they protest to God about it. The tax-collector saw God as burning holi- ness, yet of such love that even he could be pardoned.

Please don't misunderstand: Jesus did not justify this tax-collector's way of life; he hated it, as he hates all com- promising with the truth. Jesus did not condemn the Pharisee's good life and church loyalty; he would have ap- proved it had this been rooted in a true motive. But the tax-collector had a soul that was open toward God, while the Pharisee was locked in himself.

It's only when we are willing to stop judging other people, and start fixing our eyes on Christ, and on Him alone that we can hope to please God. Another great Pharisee learn- ed that lesson when he became the Apostle Paul. "God forbid that I should glory, save in the cross of Christ my Lord."

NEWS AND NOTES

(Continued from Page 2)

ibers. Many other Danish pa- n the United States have ceased ation, but P. C. Jensen still L. U. going to the joy of many members in our church. or Jensen has collected many of historical value for the We do hope some one some ay be interested in writing that y of the U.E.L.C. which should itten. When that man gets into sk, he will thank God many or Pastor and Editor P. C. Jen- The Ansgar Lutheran and its extend to Pastor P. C. Jensen st wishes.

FOUNDATION FORMED TO ESTABLISH LUTHERAN COLLEGE ON WEST COAST

Los Angeles—Lutherans of five church bodies active on the Pacific Coast have organized a non-profit foundation to develop a senior liberal arts college in California.

Incorporated as the Californian Lu- theran Educational Foundation (CL- EF), the agency is headed by Dr. Orville Dahl, former executive sec- retary of higher education of the Evangelical Lutheran Church; Pacific president.

CLEF is directed by a 25-member Board of Governors, consisting of five representatives each from the Califor- nia Conference, Augustana Lutheran

Church; California District, American Lutheran Church; California District, Evangelical Lutheran Church; Pacific Southwest Synod, United Lutheran Church in America; and Pacific Dis- trict, United Evangelical Lutheran Church.

Each of the participating bodies has two governors who are ex officio members of the board, one being the district president and the other the executive secretary of higher educa- tion of the national parent body. The remaining three governors from each group are elected by their respective district conventions.

The permanently named and elect- ed governors will be installed for

(Continued on Page 14)

Women and Stewardship

By Mrs. George Pallesen, U.E.L.C.

"And unto one he gave five talents, to another two, and to another one, to every man according to his several ability." Mat. 25:15.

When God created woman, he endowed her with special talents which would set her apart from man. He gave her the talents that would make her a mother of future generations. The talents he gave to make her a good mother are the same ones which make her a good Christian.

Women sometimes feel that if they are not talented and well educated persons, there is little place for them to work in their church or community. God distributed his talents wisely so there would be someone willing to do all the tasks necessary to make a Christian community.

There must be some women to do the very simplest tasks—the ones so often neglected in the planning of bigger and broader projects for church women. Jesus thought of such simple tasks when he reminded us in Matthew 25:35-36, "For I was hungered and ye gave me meat; I was thirsty and ye gave me drink, I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

Every woman has the talent for baking and cooking. Cooking can become a means of evangelism. The little old woman living alone will love a piece of your delicious cake or pie, an item she never makes for just herself. Your kindly smile, your inquiry about her health, and your invitation to the next activity at church as you present your gift are all ways to live and spread your Christianity.

The lonely men or women whom you take home after church for a meal in a real home full of people will feel that there is something wonderful about Christianity because Christians seem to sense the needs of their fellow men and do something about it.

Many women also have a talent for sewing and related handwork. The layettes which we make here may spread our gospel of Christian evangelism in far-off India or Hungary as some mother here wraps her shivering baby and asks God to bless us for remembering.

The little sweaters which some women knit to warm a little boy in far-off Korea will pave the way for mission work. It is hard to believe that God is a God of love when one is shivering from cold.

The little dolls which were dressed as Christmas gifts for the girls in orphanages will show them that God remembers through loving Christian friends. The bright touch added to an old people's home with an embroidered dresser scarf or gay pillow cases will carry the same message of remembrance and love.

What woman who is worthy of the name does not have some talent as a visitor and comforter? God paid women that compliment when he said, "As one whom his mother comforteth, so will I comfort you." (Isa. 66:13). Can the man in prison or the wayward girl truly believe that God forgives when those who profess to follow Him do not forgive? How well we can prove God's great love with a visit, a prayer, and a shoulder for them to cry upon!

This is the third of the series of articles on Women and Stewardship.

To the one who spends long days upon a sick bed, opening of her door by a visitor is like balm upon sores. The world from which she is set apart comes to her through your eyes and lips. Your friendly smile and words of comfort and prayer show her that "God's will be done. His heaven, all's well with the world."

The joy a visitor sees upon the face of some old person whose birthday she has remembered is well worth the effort of getting out and spending the time. Sometimes a little seed of faith we may plant on such a visit may grow to bring someone to the Savior at even the eleventh hour.

Today most women have the ability to drive a car, yet so few ever realize this as a talent which can be used for God. The mercy and kindness which Christ so often has played can be shown by His followers. The widow living alone with little money and no means of transportation would appreciate the hand of Christian fellowship extended in the offer of a ride for shopping, dental, or medical purposes.

How many shy, lonely, old people and handicapped younger ones have longed to go to the house of God for services and meetings? They are too shy to ask or too afraid of being a bother. How many remember to use their driver talent to bring God's sheep together? Or how many of those they only see going by?

There is hardly a woman living who does not possess some talent of writing. Yet how many lonely people in hospitals, old people's homes, prisons, or in military camps did you remember this week? Many times among the effects of a deceased person are found the letters and cards which Christian friends remembered to send—all tied together and much worn from many readings. Sometimes our young men in service fall away from Christ because the so-called Christians he knew at home are smug and tight in their own little group and never remember to keep extending the hand of Christian fellowship across the seas to a lonely group in an army camp.

Some women have leadership talent in varying amounts. The woman who can call for, gather, mend, and pack up clothing with a group of fellow workers will indeed be helping to spread the meaning of Christianity to countries that need to feel the hand of love in a physical sense.

The woman who feels she can lead children but not adults will be welcomed warmly into the Sunday school, Junior Mission Society, and the vacation school field. All one needs is motherly love for the children and a fervent love for the Lord's teachings. God will take care of the rest.

Sometimes we feel able to lead a small group in the entire organization. There is a place for us there in committees of many kinds, all necessary to keep the church functioning abroad as well as at home.

Membership in a women's organization of the church is a challenge. Your professed Christianity is a challenge. It is more than just a name in a book with a place to list what monetary contributions you make.

If we claim to be Christians and take on Christ's

ve must strive to have the qualities Christ had. We
o live and work as to be an example so that others
spired by us and led to Him.

"I want to give to others hope and faith,
I want to do all that the Master saith,
I want to live aright from day to day,
I'm sure I shall not pass again this way."

each day takes care of itself and we cannot relive
pass that way again. So each task for Christ must
ne when the opportunity presents itself. All tasks
n are important though they be for us of little talent
many, for He has said, "Inasmuch as ye have done
o one of the least of these my brethren, ye have
t unto me." Mat. 25:40.



THE WEEK AT DANA

your midcontinent college

Normalcy has once again returned to the campus. Homecoming 1957 is over. Alumni have returned to their homes, students have returned to their classes and faculty members have returned to their desks. Yes, Homecoming is over. But the spirit remains. The spirit that ever makes Dana the school it is was easily evidenced over the last weekend. Although Dana's Vikings lost the Homecoming game to Sterling College, the spirit was there: before and after the game.

The spirit was there when, for the first time in the school's history, two Queens were crowned. Audrey Ericksen and Delores Petersen received exactly the same number of votes in the student body election, and both were made queens. The spirit was there when Norman Bansen and the faculty were host to Alumni at the annual Kaffe-bord. It was on hand when Dr. Madsen made his second annual "State of the College Report" at the Alumni business meeting. (The report, in its entirety will be printed in the next Dana Bulletin which will be printed in November.)

So although Alumni are once again scattered across the country and students are laboring over their books, Homecoming 1957 will not be soon forgotten. It will live on in the hearts and minds of those of us who could attend.

Danish Singer and Lecturer

Mme. Manja Mourier, distinguished Danish lecturer and singer appeared at Dana this past week, singing and talking about life in Denmark. Mme. Mourier appeared at Dana through the support of the Danish Ministry of Foreign Affairs, which looks upon her tour of the United States as an important link in the field of cultural interchange. This is her first trip to America, although she has performed for American servicemen at air bases in Greenland.

Campus Focal Point

Perhaps the most trod path during the Homecoming weekend was up the hill to the south of the campus. From the crest of that hill, the entire new land purchase made by the college can be seen. Most of the returning Alumni climbed the hill to get a first hand look at the newest addition to Dana's campus. Coupled with the improvements made on the old campus this summer, the new land purchase seemed to instill in them, as it has in us, the feeling that Dana is on the move.

Homecoming 1957 has come and gone, but the theme and the spirit will remain.

TO MY SON

dearest son:
I am glad to know that you learn well and pray hard.
Oh, my lad, and when I come home, I'll bring you a
fair.
I have a lovely garden where many children in golden
gather rosy apples
under the trees,
Just as pears, cherries,
and drums. They sing, skip, and are gay.
They have fine ponies with
bridles and silver saddles.
I thought of the gardener who were these children, and he said,
"These are the children who like to pray
earn and be good."
I said,
"Dear man, I too have a son, and his name is Hans Luther.
I hope he will come into the garden, too, and eat the rosy
apples and the pears and ride a fine pony and
play with these children?"
The man said,
"He likes to pray and learn and be good,
and may come into the garden,
Lippus and Jost as well;
When they all come together, they shall have golden
apples and drums and fine silver crossbows."
It was early, and the children
had not yet had their breakfast, so I couldn't
go to the dance. I said to the man,
"I will go at once and write all this
to my dear son Hans that he may work hard,
earn well, and be good, so that
he may come into this garden. But he has an Aunt
and she'll have to bring too."
"That will be all right," said he.
"I will write this to him."
My darling son, study and pray hard and tell Lippus
Jost to do this too, so that you may all come
to play in the garden. May the dear God
bless you of you. Give my best to
Lena and give her a kiss for me.

Your Loving Father,
Martin Luther

on August 22, 1530, when
was four years old.

"RISE UP AND SING OUR SONG."

THE LUTHER LEAGUE

John W. Nielsen, Ed

LINES From OUR YOUTH DIRECTOR

A REPORT TO LEAGUERS

By George J. Robertson

While you are busy doing your daily assignments, writing term papers, playing football or working at your job, do you wonder what is going on in your Synodical Luther League? No? You haven't had time to wonder about it? Well, I was afraid of that and it is just the reason I want to give you the scoop on a few of the things going on now and in the plans for the future.

DISTRICT LEAGUE CONVENTIONS

When this issue of **The Ansgar Lutheran** comes off the press there will be only two of our Districts which have not held their 1957 convention. They are Iowa and Wisconsin, and they meet next week-end—Iowa at Exira, and Wisconsin at Poy Sippi.

This report is being written at Montreal, Quebec, Canada. I am on my way from New Denmark, New Brunswick, to Tilley, Alberta. At New Denmark I attended the convention of the East Canada District Luther League. New Denmark is about 1700 miles northeast of Blair. It was a real treat to share this convention with the Leaguers of this District and to be a guest in the home of Pastor and Mrs. Fred Jensen.

The trip to New Denmark took me past hundreds of miles of trees in the deepest colors of autumn framing fields of corn and pasture. It was my good fortune to ride from Montreal to New Denmark with three Leaguers. We drove for many miles along the mighty

St. Lawrence river, through quaint French-Canadian villages, and past farms set apart by wooden fences.

The scoop connected with District League conventions is that officers elected this year for a two year term will be eligible to attend the **ADVANCED TRAINING SCHOOL** planned by the merging synods in late 1959 at Wartburg College, Waverly, Iowa. This school will also include officers elected next year. Officers of the Synodical Luther League will also be expected to attend. We hope that all Districts will enjoy the generous support of local Leagues during the next year so that there will be money in your District Treasury which can be used to help defray the expenses of District officers in attending this school.

The purpose of the school is to acquaint leaders among youth with the steps remaining in the merger of our Luther Leagues. These leaders will play an important part in the final phases of the merger. They will need to know each other better and to know the League program of each of the other merging bodies.

Inspiration gained from Bible Study will be one of the main benefits of this school. Every officer should consider it a privilege and a duty to do everything possible to attend this important part of the merger program.

GOOD NEWS for local League presidents means up another scoop I want to share with you. The merging Luther Leagues are planning to publish a workbook for League presidents which will apply to all synods involved. Such work-books have been published by the larger synods for their own officers in the past, but now it is being planned as a joint effort.

This book will give valuable hints to the local League president on planning and conducting League meetings. It will give helps on the special topic for the next year and will suggest extra materials for use in the program. Look for this book to come out in 1958 in time for planning of your 1958-1959 League year.

The Offence of the Cross

By Jon Petersen

... Then is the offence of the cross ceased." Gal.

After Judas had betrayed Jesus into the hands of the Jewish leaders, he went out and committed suicide. Because he couldn't stand the realization that he had played a part in the crucifixion of Jesus, The Cross of Calvary had cut into his soul like a razor-sharp knife. The Cross of Christ was offensive to him.

The Cross is offensive to all men. First of all, it is repulsive from the aesthetic point of view. What a horrible way to die! Crucifixion was considered to be the worst method of execution in those days. It was repulsive to the sensitive person.

But the Cross of Christ is offensive in a more significant way. It is offensive because on the cross Jesus died for the sins of all men. To the non-Christian this is repulsive because he doesn't need any help in working out his salvation. He will get to heaven by following the golden rule. He is a self-made man who resents any interference in the determining of his eternal destinies. Christ didn't have to die for him. He was good enough without Him.

To the Christian the Cross is also offensive, but not for the same reason as to the non-Christian. The Christian realizes that Christ did die for his sins, taking his punishment away, and he also realizes that it was sin which created the need for the crucifixion. He realizes that the Cross helped put Christ on the cross. Therefore the Cross offends him because it points out his sin. As a result, however, he is sorry for his sin and asks for forgiveness.

The Cross is offensive to both the Christian and the non-Christian but the difference between the two lies in the fact that the Christian realizes that the cross also redeemed him. By his death, Christ took away the guilt from all who will believe in Him. Therefore, although being an offence, it is also a comfort and a blessing.

What does the Cross of Christ mean to us? Is it only offensive so that we turn our back on it and forget what it has done? Or is it also a redeeming Cross which has taken away the guilt of our sins, the sins of each of us?

Jon Petersen, who is attending Pacific Lutheran Theological Seminary in Berkeley, California, is also working as student assistant at Our Saviour's Lutheran Church in Oakland.)

YOUTH OFFICE BULLETIN BOARD

NOVEMBER LUTHER LEAGUE EMPHASIS

STEWARDSHIP

SUGGESTED PROGRAM HELPS:

"Proportionate Giving," 1957-58 Youth Programs page 47,

"Nine To One In Favor Of You," 1957-58 Youth Programs page 155.

"A Tip Or A Talent," Filmstrip with sound.

"What Is God's Share?," tract, 1¢ each.

"For Farmers Only," tract, 1¢ each.

"The Answer is YES" (free).

"Your Guide To YES" booklet, 5¢ each.

My YES card, 1¢ each.

Offering envelopes, Box 20¢.

YES membership card, 1¢ each.

YES budget poster, 5¢ each.

The above items may be secured through your Youth Office. Extra copies of YOUTH PROGRAMS annual are available at \$1.25 per copy.

District Conventions

WISCONSIN:

The 42nd Convention of the Wisconsin District Lutheran League will be held November 7-9 at Poy Sippi, Wisconsin. The Convention theme is: "The Truth Shall Make You Free." Every league is urged to send a delegate for every ten leaguers.

The banquet speaker for the Convention will be Pastor LeRoy Andersen, Synodical Lutheran League President from Pewaukee, Wisconsin.

IOWA:

The Exira Lutheran League will be host to the Iowa District Lutheran League Convention, November 7-9. The theme for the Convention will be "Freedom in Christ."

WEST CANADA:

Speaking at the West Canada District Lutheran League Convention at Tilley, Alberta, October 13-20, Pastor George J. Robertson brought messages on the topics: "Christ Sets Youth Free," "Global Unity in Christ," "Christ and Your Vocation," "Freed and United for Service," and "Christ Unites the Home and the Church."

BY THE FIRESIDE

THE LOVE OF GOD

O love of God, how strong and true!
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought.

We read thee best in him who came
To bear for us the cross of shame,
Sent by the Father from on high,
Our life to live, our death to die.

O wide-embracing, wondrous love!
We read thee in the sky above,
We read thee in the earth below,
In seas that swell, and streams that flow.

We read thy power to bless and save,
E'en in the darkness of the grave;
Still more in resurrection light
We read the fullness of thy might.

O love of God, our shield and stay
Thro' all the perils of our way!
Eternal love, in thee we rest,
Forever, safe, forever blest.

—Horatius Bonar

GOD SPEAKS TO ME THROUGH THE BIBLE

By Willowdene M. Hunter

Our daughter was reading the Bible her brother had received at college from his aunt. On page 15 she was surprised to find a \$5.00 bill with a note, "To be applied on your tuition." On page 79 was a \$10.00 bill with this suggestion: "Buy something with this that you've been wanting, but felt you couldn't afford it." Throughout the book she kept finding money. Our son had definitely been the poorer because he had not read the book his aunt had sent him.

Up to three or four years ago, I also was very poor, because I was not reading the Book. I talked quite fluently about the Bible, and even taught an adult Bible class. Indeed, I would have been reluctant to admit to myself, how little I actually knew about the Book of God. Then one night an evangelist obtained a most reluctant promise from me to read the entire Bible through in the next year.

Starting the next day I began to read, setting a goal of three or four chapters a day. How hard it was at first! So much of it seemed dull and meaningless. I almost counted the days until the year would be over and I could again retire my Bible to the shelf.

Then came a miracle. God began to speak to me through His Word. He applied verses to my personal need, and every chapter and every verse began to glow with beauty. The time spent with my Bible became the high point of my whole day. When I went back to my work I felt God's presence with me. "Why didn't someone tell me about this long ago?" I wondered.

When the year was up I had read the Bible from Genesis through Revelation. But I didn't draw a long sigh of relief and put it on the shelf—I started out with Genesis again. I'm reading it now for the fifth time, and wouldn't exchange what it gives me for any amount of money.

I've found the Bible has the answer to every question. If I know it well enough, I will know the answer. It's just that simple, and that profound.

My thinking now is different. Instead of being founded on the shifting sands of man's opinions, it rests on God's Word. Today I find myself with firm convictions about all sorts of things that used to be confusing. My Bible reading helps me to think as God thinks and see as He sees.

—World Christian Digest

WHEN LIFE IS DONE

I'd like to think when life is done
That I had filled a needed post
That here and there I'd paid my
With more than idle talk and boast
That I had taken gifts divine,
The breath of life and manhood
fine,
And tried to use them now and then
In service for my fellow men.

—Edgar Guest

BE A BE-BIGGLER

The world has plenty of belittlers
pepople who take sadistic delight
cutting other people down to size
What we need is more be-biggler
people who look for—discover—
praise—what is good in other people
Why not try being a be-biggler?
Don't flatter. You are simply racing
your mental engine when you
Take the trouble to hunt for the good
in your friends. Then talk to them
sincerely, about what you find. If
more fun, tell others about it. After
the most stimulating experience
can give yourself is to start spreading
good rumors about your friends,
behind their backs.

If you think that praise is due him
Now's the time to slip it to him
For he cannot read his tombstone
When he's dead.

—Berton Braley

—Quoted from Whatsoever Things

A man returned home one evening
to find his wife somewhat perturbed,
ed, and, when he inquired the reason
for her uneasiness, she told him
that she had lost their marriage certificate.
"Never mind," said the husband
reassuringly, "any of those receipt
millinery bills will do for substituting
proof."

A city man crawled over a fence
only to find himself in a pasture with
a vicious-looking bull.

"Hey, there!" he called to a farmer
"Is this bull safe?"

"He sure is," answered the farmer
"A lot safer than you are."

A second grade teacher recently
discovered one of her pupils singing
with all seriousness: "My country
'tis of thee, sweet land of liberty
of thee I sing. Land where
fathers died; land of the pioneers
side . . ."

TYNDALE

(Continued from Page 1)

ing their manuscripts of the Testament with them. By ale's time many ancient copies e Scriptures in the original k were available for transla- Meanwhile, Gutenberg had ht the miracle of the printing to Germany and to the world. ime seemed opportune for the hto print a new English Bi- les had been printed in Span- talian, French, Dutch, German Bohemian before the end of fteenth century. But in Eng- admits Campbell, "the bishops been very nervous about en- ging translations at all, even dox ones."

liam Tyndale did not forget ow to "the boy that driveth ough." He left his tutoring n Gloucestershire in 1523 to nt himself to Bishop Tonstal ondon. He hoped that the h would welcome his ambi- to provide an understandable ation of the Scripture for h Christians. But he was red and ignored.

a year Tyndale drifted a- London; then in May 1524 iled for the continent because nderstood at the last not only here was no room in my Lord ndon's palace to translate the Testament, but also that there ot place to do it in all Eng- ."

Hamburg he secretly began ork of translation. Few de- are known of his life during busy, hectic years. No doubt nferred with Luther who had ht out a German New Testa- in 1522.

ution

dale went to Cologne in April to begin the first printing of ew Testament on the printing of Peter Quentell. He was as- by a Franciscan Friar, Wil- Roye. They had just completed copies of the first ten sheets quarto edition when they were ered by an informer who urged ty authorities to stop what he ered a criminal act.

Tyndale and Roye fled up the Rhine to Worms carrying the print- ed sheets. Two fresh editions were made there, one in quarto with mar- ginal notes and the other in octavo without notes. It was an impressive achievement for a fugitive in a for- eign land, solitary, hunted and the constant object of suspicion. A man of less courage, determination and a- bility might have given up or failed to accomplish the exhaustive research necessary to such a work.

How well he succeeded is seen in the extent to which his Testament has fixed the phraseology of its suc- cessors. More than 75 per cent of of the words in the popular King James Version are as they were in Tyndale's New Testament of 1525. Improvements and changes have been made, but as Dr. Westcott said, "To Tyndale . . . more than any other man it has been allowed to give its char- acteristic shape to the (English) Bi- ble."

Tyndale was not only in advance of his own age, but of that which followed him. Much of his language is less archaic than that of the Au- thorised Version, which appeared 80 years later. He replaced the mislead- ing word "charity" with the more meaningful "love," used "repentance" instead of "penance," and translated the untranslated word "church" as "congregation."

Tyndale believed that every part of Scripture had one sense only and that was the sense which was in the mind of the writer. He tried to place his readers as nearly as possible on a level with those for whom the books were originally written.

Translating God's Word

Writing to a friend, Tyndale testi- fied, "I call God to record against the day we shall appear before our Lord Jesus to give a reckoning of our do- ings, that I never altered one syllable of God's Word, against my conscience, nor would this day, if all that is in the world, whether it be pleasure, honour or riches, might be given me."

British merchants smuggled the Testament into England in the spring of 1525 in corn ships and bales of cargo. Although the clergy did every- thing possible to stamp out this "heretical" book, copies were passed from hand to hand, and "bootlegged" Bibles brought large prices. Other German printers obtained copies and published unauthorised editions, some of them containing many errors. By 1530 as many as six editions, three of them illegally printed at Antwerp, were absorbed by the eager English readers.

A public burning

The Bishop of London ordered that the books should be burnt wherever found. There was a public burning in St. Paul's Cathedral on May 4th, 1530, for the "glory of God and the suppression of heresy." When hidden books were found at Oxford Univer- sity the guilty students were compell- ed, as part of their penance, to throw the forbidden Scriptures into a large fire.

Tyndale aroused the anger of King Henry VIII in 1530 by a paragraph in his tract "Practice of Prelates" op- posing the annulment of Henry's mar- riage to Catherine in order to marry Ann Boleyn. The King arranged for Stephen Vaughan, a former servant of Thomas Cromwell and now a mer- chant at Antwerp, to write Tyndale inviting him to return to Engiand under safe conduct.

Tyndale refused.

Vaughan then tried to convert the reformer, but failed.

In a letter to King Henry Vaughan

(Continued on Page 14)



"This is the Bible translation from the language Jesus spoke . . . unique."

—Dr. Daniel A. Poling

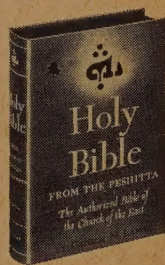
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—Dr. Norman Vincent Peale

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 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

| | Fiscal Year | Calendar Year | Extra-Synodical** |
|--|------------------|-----------------|-------------------|
| Previously acknowledged (October 19, 1957) | 147523.33 | 68123.73 | 52996.79 |
| Standard, Alta., Canada, John M. Rasmussen, \$25 each for Japan and China Missions | 50.00 | | 50.00 |
| Hussar, Alta., Canada, Junior Mission Board, Our Savior's Com. Luth. Church | 5.00 | | Su. 5.00 |
| Hussar, Alta., Canada, Our Savior's Com. Luth. Church Sunday School | 15.75 | | Ja. 15.75 |
| Easton, Calif., Immanuel Ev. Luth. Church of Easton for Rev. Ezra Jangare's work in Nigeria (Sudan) \$55.81; from Mr. and Mrs. Robert Petersen for Home Mission, in memory of Andrew Nelson \$5; from Mr. and Mrs. H. Marthedal for Home Mission, in memory of Andrew Nelson \$2; from the Church, for Eben Ezer Hospital, \$10 | 62.81 | 7.00 | Su. 55.81 |
| Fresno, Calif., Lars C. Hansen, Executor of the Will of Ida D. Nielsen, Deceased—Distributive share of net cash per Decree of Distribution: 1/3 to Bethel Old People's Home at Selma, Calif., \$554.23; 1/3 to General Fund \$554.24; 1/3 to Jewish Mission \$554.23 | 1108.47 | 554.24 (J) | 554.23 |
| Palm Springs, Calif., Rev. and Mrs. A. W. Lund in memory of Dagmar Pilegard, Easton, Calif., \$5; in memory of brother, Peter D. Lund, Fresno, Calif., for Rev. Winther's work in Japan \$5 | 10.00 | (J.) 10.00 | |
| Whittier, Calif., St. Andrew Luth. Church | 268.32 | 206.15 (F) | 39.27 |
| Cedar Falls, Ia., Mr. and Mrs. H. C. Smith, members of Nazareth Church, in memory of their parents, for So. American Mission \$5; Sudan Mission \$5 | 10.00 | | 10.00 |
| Orum, Nebr., Immanuel Lutheran Church | 100.00 | 100.00 | |
| Winnetoon, Nebr., Bethesda Luth. Church | 200.00 | 200.00 | |
| Ord, Nebr., Bethany Luth. Church and Ladies Aid \$3; from Mrs. Roy Petersen, Askora, Minn., \$1. In memory of Mrs. Christine Larsen of Ord, for Children's Home | 4.00 | 4.00 | |
| Beresford, S. D., Nazareth and St. Paul Parish, in memory of Mrs. Christian Borup of Beresford: To Pension Fund, from Soren Laustsen \$1; Alme Christensen \$2; James Jensen \$1; Town Circle \$2. To Santal Mission from Earl Ellison family \$2 | 8.00 | 6.00 | Sa. 2.00 |
| Racine, Wis., Immanuel Luth. Church Adult Bible Class for Translation of Bible in So. America by Rev. Morck | 25.00 | | So. 25.00 |
| Milwaukee, Wis., Kingo Ev. Luth. Church | 250.00 | 250.00 | |
| Brush, Colo., Mr. and Mrs. H. C. Kjeldgaard of First Eng. Luth. Church: \$200 each for Santal, Sudan, Japan and So. American Mission and L.W.A. | 1000.00 | | 800.00 |
| Cedar Falls, Iowa, Nazareth Ev. Luth. Church for Synod. Quota \$633; one month's salary for East Whittier (Home Mission) \$416.66 | 1049.66 | 1049.66 | |
| Council Bluffs, Ia., Our Savior's Luth. Church, Synod. Quota | 400.00 | 400.00 | |
| Elk Horn, Ia., Elk Horn Luth. Church, from: Pastor and Mrs. C. E. Jensen in memory of his parents, Mr. and Mrs. J. P. Jensen of Luck, Wis., for Parkijuli in Santal Mission \$100; L.W.A. \$100; Miss Anna Lange, in memory of her parents, Mr. and Mrs. Johannes Lange, for Foreign Missions \$50; in memory of Fred Hansen of Salem Home, for L.W.A. \$5 | 255.00 | | 150.00 |
| Portland, Me., Emmaus Luth. Church for Indian Mission \$20; School Fund \$60.60; General \$60.60; from Mr. and Mrs. Fred Endicott in memory of Mr. F. W. Fischer, for Home Mission \$5 | 146.20 | 146.20 | |
| Plainview, Nebr., Bethany Luth. Church | 66.65 | | (F) 47.14 |
| Abdal, Nebr., Bethel Luth. S. S. for Children's Homes at Oaks | 5.00 | 5.00 | |
| St. Albans, W. Va., Mr. and Mrs. Michael Vinther in memory of Clarence R. Nelson of Creighton, Nebr. | 10.00 | 10.00 | |
| Luck, Wis., First Eng. Ev. Luth. Church for Santal Mission, from Fred Peterson \$15; Sudan Mission, from Fred Peterson \$5; L.W.A. from Mrs. Willie Hanson \$3 | 23.00 | | 20.00 |
| Luck, Wis., St. Peter's Luth. Church | 190.00 | | |
| Poy Sippi, Wis., First Luth. Church Family Mission Workers, for salary of Pastor Mark Thomson of Sudan Mission for Sept., Oct. and Nov. | 300.00 | | Su. 300.00 |
| Ferndale, Calif., Our Saviour's Luth. Church Sunday School | 61.41 | | |
| Oakland, Calif., Our Savior's Luth. Church | 44.74 | | Su. 44.74 |
| Selma, Calif., Pella Luth. Church Linnea Society, in memory of Mrs. Rigmor Kroos | 15.00 | | Sa. 15.00 |
| Aurora, Colo., Altura Luth. Church | 65.00 | 65.00 | |
| Chicago, Ill., Atonement Luth. Church, by Christine Petersen, in memory of her sister, Lena, for: Dr. Winther's Bible School, Japan Mission \$100; Leper Colony in Santal Mission \$100; in memory of Mrs. Svend Ostergaard, for So. American Mission \$5 | 205.00 | | 205.00 |
| McNabb, Ill., Emmaus Luth. Church Luther League, in memory of the late Mr. Alden Thiel | 5.00 | 5.00 | |
| Brooklyn, N. Y., Salem Danish Ev. Luth. Church for Synod. Quota | 400.00 | 400.00 | |
| Council Bluffs, Ia., Correction: Our Savior's Luth. Church | | -(750.00) | |
| Omaha, Nebr., Pella Ev. Luth. Church, Correction | | (130.65) | Su. 130.65 |
| TOTALS | 153882.34 | 70651.33 | 55476.38 |

Received with thanks.

Blair, Nebraska, October 26, 1957.

P.V. Hansen, Treasurer

NEWS AND NOTES

(Continued from Page 7)

terms of six years each at a special service at First Lutheran Church in Glendale on Nov. 3. The installation address will be given by Dr. Dahl, who will use as his text the motto of foundation, "Love of Christ, Freedom, Truth."

At a recent meeting of the incorporators, sitting as the interim Board of Governors, plans were approved for a projected fund raising appeal for \$2 million, to be conducted within the policies and regulations of each of the church bodies involved.

Pastor M. G. Christensen was installed as chaplain and superintendent at the Lutheran Home for the Aged at Cedar Falls, Iowa, Oct. 20. The installation service was held at St. John American Lutheran Church. The Rev. A. G. Schardt, pastor of the church, was liturgist. The Rev. A. Sorensen of the A.E.L.C. was lector. Dr. H. W. Siefkes of the A.L.C. delivered the sermon. The Rev. C. M. Videbeck of the U.E.L.C. had charge of the installation.

This new home is at present under construction. Pastor Christensen writes that the home can accommodate 64, and that 20 have already made

application for entrance.

PASTOR GETS NEW BICYCLE

When Pastor Ezra Jangare of Nigeria, Africa spoke at Faith Lutheran Church of Castro Valley recently was brought to light during the election period that he, in conjunction with another African pastor, was visiting 32 congregations without means of transportation other than walking. His bicycle had broken beyond repair. Interested individuals immediately determined that this situation should be remedied. In addition to its support of the Synod

(Continued on Page 15)

in general, interested indi- and organizations in Faith have now provided a bicycle or Jangare.

aska Pastors of the U.E.L.C. et at Blair, Neb. Wednesday rnesday, Nov. 6-7, for a con- On Nov. 7th they will be y the North Nebraska Con- pastors of the A.L.C. All of the U.E.L.C. are invited. gram seems to be interesting.

Montana. The services of ob Miller have been secured ime parish worker. A rapid- ing congregation made this essage.

From Synod Treasurer

reviewing the figures quoted "Contribution" in the Foreign item by Dr. Paul C. Nyholm appeared in last week's issue, d be noted that the contri- shown represent only the re- ince the beginning of our Fiscal Year, that is, May 1 ber 5, 1957. Since the Foreign Budget is on a Calendar Year e contributions should have e total receipts for this Cal- ear.

er to clarify this to the read- are submitting a corrected s given below. In addition to es shown, \$9,254.33 has been ted to the General Foreign Fund (where most needed) Calendar Year January 1st to 5, 1957.

| | Budget | Contri- tion |
|-------------------------|-------------|-----------------|
| Mission | \$23,780.00 | \$10,877.56 |
| Mission | 8,000.00 | 5,191.90 |
| a | | |
| ion | 16,480.00 | 9,850.74 |
| Mission | 17,000.00 | 14,620.48 |
| | \$65,260.00 | \$40,540.68 |
| P. V. Hansen, Treasurer | | |

tins was passing the plate in when a woman hurried in, a coin in the plate and mov- When he reached the last woman came bustling back, the coin and started for the door. Tompkins grabbed her. here," "why do you come drop a coin on the plate, ke it out again and leave?" woman shook him off indig- "I'm in the wrong church,"

TYNDALE

continued from Page 13) d his failure and quoted this reply by Tyndale: "I assure d Tyndale, "if it would stand king's most gracious pleasure only a bare text of the Scrip- e put forth among his people

. . . be it of the translation whatso- ever shall please his majesty. I shall immediately make faithful promise never to write more, nor abide two days in these parts after the same; but immediately to repair into his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea, what death his grace will, so this be obtained."

Royal kidnapper

After failing to persuade the Ger- man Emperor Charles V to send Tyn- dale to him, Henry tried to have the reformer kidnapped. Tyndale is thought to have continued his literary work somewhere in the neighbour- hood of Antwerp between 1530 and 1534, but his would-be kidnappers could never find him.

In 1530 Tyndale's version of the Pentateuch translated from the origi- al Hebrew, with the aid of Luther's German edition, was published—the first part of the Old Testament ever printed in English. On the margins he wrote many violent, sometimes humorous, attacks on his enemies. Beside his translation of Numbers 32:13 ("How shall I curse whom God cursed not") Tyndale printed the com- ment—"The Pope can tell how."

Tyndale wrote little of his own per- sonal life. He once described himself as "evil favoured in this world and without grace in the sight of men, speechless and rude, dull and slow witted." His portrait shows a plain, boney face with large features.

A short description of Tyndale's be- haviour by Thomas Poyntz(his host in Antwerp, tells how he reserved Monday and Saturday of each week to visit the poor and sick English refugees in that city. Each Sunday he would go to a merchant's private house to minister to a small congre- gation.

It was while staying at Poyntz's house that Tyndale was betrayed to the authorities at Brussels by a "friend." The arrest was made on May 23rd, 1535, and he was taken at once to the prison of the Netherlands

at Vilvorde, six miles from Brussels, where he remained nearly a year and a half.

Help fails

His English merchant friends sent letters of appeal to the court of Brus- sels. These failed and there was little hope of help from England. When his faithful friend Poyntz tried to intervene, he was himself arrested for heresy and after three months in prison returned to England.

A surviving letter by Tyndale pic- tures him sitting in the cold and dark- ness of his dungeon and asking above all for a lamp and his Hebrew Bible, grammar and dictionary.

On October 6th, 1536, he was led to the scaffold where he was first strangled and then burnt. His last words were "Lord! Open the King of England's eyes."

Bible licensed

This prayer was answered within a year when the king licensed the pub- lication and circulation of the Bible in English. This edition, called Mat- thew's Bible, contained Tyndale's Pen- tateuch and New Testament and his version of Joshua to II Chronicles which he left in manuscript at his death.

Perhaps one of the finest tributes to Tyndale was an unintentional one by the Roman Catholic biographer, Campbell. "William Tyndale," Camp- bell wrote sadly, "must bear, with Henry VIII and Thomas Cromwell, the initial responsibility for the Eng- lish Reformation."

—World Christian Digest



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